

# THE AMERICAN JOURNAL OF HOMŒOPATHY.

*"The agitation of thought is the beginning of Truth."*

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NEW-YORK, FEBRUARY, 1850.

RETROSPECT, ETC., OF HOMŒOPATHY.

BY DR. RUCKERT.

*Retrospect.—The one thing necessary.—Notices.—Call upon practical Homœopaths.*

WHEN I cast a glance at the year 1821, as, full of heat and enthusiasm for the new theory of cure, *similia similibus*, I returned to my home, the upper part of Lusatia, where, with the exception of my friend Dr. Schönke, no promulgator of Hahnemann's great discovery had arrived, with nothing in hand but the Organon, and the first volumes of the *Materia Medica Pura*, and Hahnemann's call to us few scholars,—*"Imitate, but imitate strictly,"*—as well as the small number of the medicines hitherto known and proved, which we ourselves tried and ourselves prepared, there being as yet no archive for Homœopathy, nor even a repertorium, the only thing to be done being to penetrate by intense study into the provings of

the medicines presented to us; our business was, standing alone, to compare the observations made by ourselves, and to procure preparations of the medicines, in order to aid as much as possible the weakness of the memory; and when I then look at Homœopathy in its present form, after twenty-seven years, and see with what masses of medicines it has become enriched since that time, the manifold ways in which these are prepared, in order to facilitate for the physician the finding of that which is most applicable in any given case; when I further consider for how many diseases medicines have been discovered, of which there was a deficiency before,—how much the library of Homœopathic literature has been increased,—what advantages the physician who is disposed to study Homœopathy has at his command, compared with those which he had twenty-seven years ago, I cannot but feel grateful to the Creator who has furnished his favorite, man, with so many ways to procure aid in the great diversity of diseases. But what matters all this, when we consider these two important points? Have we, as ministers of Esculapius, all proceeded in the right road to the perfecting and improving our profession, the healing art, the great boon of Heaven? Or have we deviated into a variety of by-roads? An experimental science, as Homœopathy is, can be perfected only by observing nature and by experiments, not by speculation, as may be seen to be the practice of the old school, the latter requiring almost as many thousands of years for its erection, as the younger school tens of years; the one occupying itself in building hypothesis on hypothesis, whilst the younger school confines itself to simple observation. The only two right roads were adopted by Homœopathy, as soon as its disciples commenced to publish works; their archives contained excellent cases and valuable provings of medicines. In the latter respect

much had been done in the course of the twenty-seven years just elapsed; we possess a no inconsiderable number of well-proved, half-proved, and imperfectly-proved medicines, to become acquainted with all of which, and to employ them correctly in practice, would require close study and intense application, but of which many were entirely useless,—nay, even scarcely known by many a practical Homœopath as he finds himself sufficiently competent to succeed with a number of well-proved medicines, whose action he thoroughly understands, partly by trying them on the healthy body, and partly by practice in the sick-room. With respect to its being better, thoroughly to prove the medicines already known, than constantly to search after new ones, we know that in recent times several physicians have made laudable exertion in that department. Acknowledging how important for the best interests of Homœopathy the communication of successful cases may prove, we obtained several of them in our archives, in the annals, in several smaller works and journals, in the hope that in a little time a good collection of them might be obtained, and that a compilation might be made which would be useful to all. Unfortunately this hope was disappointed. It was not long till men entered our ranks, to whom Hahnemann's theory seemed too simple for the practitioner of the healing art. It did not seem to them learned enough, to confine themselves simply to the external phenomena of disease, and then to select a remedy according to the most similar signs. People began to consider matters with more prying inspection: from individualizing they began to adopt the method of generalizing; the word *Homœopathic* was found not to be at all suitable, which Hahnemann, in his partial and one-sided view of matters, had introduced: instead of this the term *specific* was selected: and henceforward nothing would serve our turn but specifics.

By the adoption of such conduct, persons no longer appeared as mere followers of Hahnemann, but placed themselves above him, looked down on him with a sneer, and continued to approximate still more closely to the old school by catching at specifics.

With respect to diet, it was considered strange that a well-informed public could bring themselves to conform to the dietetic rules, as laid down by Hahnemann. These persons wished to make themselves agreeable to the

patients, and relaxed by little and little, and by such conduct rendered themselves great favorites with Hahnemann's opponents. Accordingly generalisations were now indulged in at the bed-side of the patient, and the strict rules of Hahnemann's dietetics were set aside. And what was the consequence? The small Homœopathic doses could no longer afford aid.

Practitioners now began to give larger doses; these same doses now were repeated more frequently; remedies came to be rapidly alternated, and even mixed together; and Allopathic medicines began on some occasions to be introduced among the others. That which Hahnemann had said,—“Imitate, but imitate strictly and honestly,” was now altogether forgotten. There still were to be found some simple practitioners, who published accounts of successful cases, treated according to the directions laid down by Hahnemann, but the wisdom of those men who had raised themselves above Hahnemann would not tolerate the simply described cures with small doses, and that even without having recourse to repetitions. Much, to be sure, had been said as to how necessary it was to speak candidly and above-board, even though the words so said should not be pleasing to the founder of Homœopathy. But should others, after the specifics were selected, have dared to desire to perform cures with remedies from which 302 bottles were taken, and that too without the repetition of the doses? That was not to be tolerated. All these must now be brought to silence by thundering denunciations, by means of calumnies, and reproaches on their stupidity. And lo! the thing succeeded; whoever did not wish to quarrel, preferred to remain silent, and the public received from year to year less valuable cases of cures to read. The attained freedom consisted in this, that one party alone retained the privilege of speech, but the other remained silent, according to the proverb, “the most prudent is the first to be silent.”

The story is the same as in the political world. The radicals cried up the acquisition of a free press, and freedom of speech—but we to the man who should speak there, and utter a word there, save what meets their approbation. We are digressing however. Now what was the result of that attainment to Homœopathy and its improvement? Together with a mass of theoretical disputes, there was so much contention regarding the doses; one would employ only the bottles with

the lower numbers, another with the higher; one called them dilutions, another developments or potencies, and at length there came in addition to this the high potencies, which must all supplant other doses. But if we look about us for good cures, we find as many of them after one mode of preparing the medicines, as after the other, provided only these correspond Homœopathically. There is probably no Homœopathic practitioner who has not completed just as good cures by means of the original tincture, as through the high potencies, and all the intermediate preparations. But if we ask conscientiously, can you tell me in what cases, according to incontrovertible practical grounds, must this or that number of the large scale be given, in order to be most certain as to the result? I fear very much many a one will remain without returning a definite and decisive answer. And yet we must succeed at one time or other. The intention was formed to propose this problem to the societies. Accordingly central and provincial societies were formed, especially after the time of the great jubilee of our Hahnemann in Cöthen. What, however, have these societies done up to the present time? I know of nothing. They enjoyed the meetings, consumed much time in mere matters of form; some treatises were listened to. They ate, they drank, and returned home just as empty as they had gone, unless perhaps they found time on their return to enter into closer conversation with their colleagues separately on various practical subjects. Were Homœopathic practitioners to solve the riddle? such perhaps was expected. But I have not found any solved by them. They may perhaps serve for this purpose, to enable those students who, amid the host of theories, may still have found opportunity to make themselves acquainted with the so much depreciated Homœopathy, to enable them, I say, to be brought nearer to it at the sick-bed. Therapeutic manuals are indispensable for all beginners in the art; they give us moreover numberless indications and hints, but they give us only the desirable information from the experience of an individual. But that is not enough. We must become acquainted with the experience of the greatest possible number of practitioners, in order, from that, to be able to draw results. Extended observation is here of the utmost importance. And how are we to attain that? By good histories of cases, especially such wherein a

medicine cured what was curable; or if several were required, where in every one a new picture of the disease now presented itself. Pages full of cures of the most dangerous diseases are no help to us, where in the use of several medicines prescribed with special indications, such a one became convalescent. They show, perhaps, what can be done in the Homœopathic way, but are by no means instructive. Whilst on this subject we cannot help observing that the brief narration of an unimportant case of disease where medicines, with correctly noticed signs indicating them, effected a cure, is of more value than the longest case with superficial indications. But large masses of cures of old forms of diseases from the most varied observers, under varying circumstances, and with various doses of medicine and repetitions, lead to the conclusion that we stand in need of, to perfect to a still more positive certainty at the sick-bed our art in opposition to Allopathy.

If then after a half or an entire decennium the observations lying scattered, be collected and arranged, we become enabled to learn from them—

1st. In what forms of disease our art effected most up to the present moment, and under what particular circumstances.

2d. In what forms gaps and lacunæ are still found; for where the heart is full, the mouth overflows; accordingly we find but few cases enumerated where the cure is attended with difficulty; hence we become aroused to trace out the causes why in particular cases treatment seldom succeeds.

3d. We become more accurately acquainted with medicines by this means, viz., by seeing what they have cured, and find new confirmations of the signs found on the healthy in the proving.

4th. We have hit upon the way of becoming constantly better instructed on the doctrine of doses, and of gradually removing all the darkness which still exists on the subject.

But not only do we ourselves learn much by following in this path, but we are able to show to our opponents what Homœopathy has done up to the present period, by proofs, which they cannot continue eternally to deny, if they will only believe us. And if they do not, how can that injure us? We sow the seeds. If it fall on bad land, it is trampled down; but many a grain still falls on a good field, and yields abundant fruits, and we have done our duty. My bro-

ther, ten years ago, commenced to collect an account of all the cures performed according to the principles of Homœopathy that were known up to the time. By being used judiciously, the book has certainly afforded to many useful advice in difficult cases, notwithstanding all its imperfections. But even with the last decennium, the mass of published cures and experience has gradually increased, in spite of the intimidation held out by litigious and quarrelsome practitioners.—Satisfied of the necessity of a complete compilation of all the cases hitherto published, drawn up as much as possible with a view to practical purposes, I have occupied myself for a considerable time in compiling some preliminary papers connected with the subject for my own private use, but have been repeatedly called on by my colleagues to publish the work. Though I am convinced of the difficulty attending the proper execution of the task, as well as of my own humble powers to go through it, still I intend to continue the work, and hope to be able in a short time to put the book into the hands of the profession. However, notwithstanding what I myself may be able to do in this matter, I feel thoroughly convinced what a dearth of successful cases of cure in our medical literature, and how incumbent it is on Homœopathic practitioners to exert themselves in the field, and to make communications from the rich treasure of their experience, this being the only way. The old proverb so frequently quoted in early times holds good here—

*Concordiâ res parvæ crescunt.*

TH. T. RUCKERT, *Hom. Phys.*

Herrnhut, Feb. 22, 1849.

(From the *Allgemeine Homœopathische Zeitung*, July, 1849.)

#### DEVOTION TO A CAUSE.

THE notable spirit of self-sacrifice and self-denial for any cause, has been always more remarkable in the ruder, than in the more polished states of society. The heroes who lived in the period preceding what is called civilization, in Greece and Italy, were of Titanic moral stature in comparison with the remarkable spirits of more polite times.

It is while a nation is in transition from barbarism to civilization, that these hero-spirits are more abundantly thrown up. Such persons were demigods, while yet the old superstition was in existence; but when the Sun of Revelation rose and dispelled the mists of super-

stition, they were ranked only as traditional heroes.

Of the rank, in public opinion, of those who dedicated themselves to healing the diseases of their fellow creatures, in those rude and vigorous ages, there can be no mistake; for Esculapius, and others of the healing class, were deified, some among the higher, and some among the lower gods of Olympus. The superstition has passed away, and with it the enthusiasm. How sad that men should confound the noble spirit of unhesitating faith in any doctrine and practice with the self-seeking worldly spirit of the mere pretender.

The polish of civilization is accompanied by the taint of corruption. It has ever been so. Earnestness of purpose is blunted; true enthusiasm, in the classical sense, is nowhere to be found, and a spurious imitation of it is exhibited in its place.

But spirits of that finer organization which is the characteristic of genius, are ever and anon thrown up in civilized nations, to be their teachers, and seers, and reformers, if there be public virtue enough left to appreciate them. In truth, though it be unacknowledged truth to the mass, the world is evermore under the unsleeping governance of its Divine Architect.

That mankind should be happy, and be as much free as is compatible with their fallen condition, from physical and psychical deterioration and moral degradation, is evidently the benevolent design of the Creator. But being endowed with reason, His rational creatures are to use their reason, and to help themselves. As in the fable of Hercules and the waggoner, the human pilgrim must put his shoulder to the wheel, or he cannot expect to get it out of the rut.

Worthies have not been wanting in the healing art any more than in any other department of civil life. For patient study, calm endurance, sympathy with suffering, and earnest desire to relieve that suffering, human history can present few names more worthy of record, than those of Haller, Boerhaave, Sydenham, Harvey, Jenner, and many others of the medical profession.

The self-devotion of the medical class has, indeed, been remarkable at all times. They shrink not from infection, they run not from danger. The priests and the medical men were alike decimated in the late famine fever of Ireland. But while we gladly acknowledge their moral courage in trial and trouble, in difficulty and doubt, in comparative want and amid various temptations, in the face of plague and pestilence, they are, as a class, little subject to the influences of the finer organization of the pre-eminent geniuses that, ever and anon, distinguish their ranks.

Their busy round of daily occupation—their preoccupied thoughts—their jaded frames—their preconceived notions—the early-imbibed doctrines of their schools and colleges—their habits and prejudices—are so many hindrances



to their taking up any great reform. The many are led by the few, and so a generation at least, generally passes before any real reform is fairly adopted by them. The propagation of great truths is not the matter of a day.

But even when such a reform has been partially adopted, even by a small body, it is not embraced with ardor and prosecuted with that vigor which are due to the cause. Each in his own circle,—such is poor human nature,—looks to his own personal or class-interests. No large views are entertained; the duty of being an active minister of such a reform, is to most, simply the duty of doing the best they can for their patients and themselves. All men cannot be heroes or Hahnemanns, but still some portion of the heroic spirit—of the Hahnemannian influence—should be diffused through all.

The listlessness and the apathy which cannot be roused into a vigorous co-operation with those who are eager to diffuse truth, and communicate healing to the nations, must be stimulated.

The medical men of any civilized nation, from their education and their attainments, from their social position and their very office, might be among the most influential for good in their generation and country. But we see that in this country they have not yet been able to bring about even a small reform in their own corporate abuses; that they have no voice in the legislature, no influence in the councils of the nation.

If this be true of that extrinsic and comparatively indifferent reform in the composition of their schools and colleges, in privileges and titular distinctions, how much more true is it of that intrinsic and vital reform, which has for its object a change in the whole system of therapeutics, and for its aim an immense improvement in the physical condition of mankind?

The Hahnemannian doctrine is such a reform. Insult and contumely, ignorance and presumption, have characterized its opponents. Few in this country have dared to investigate it: few have dared to adopt it; and when they have adopted it, few dare to advocate and aid in its development and furtherance, as they should do. "It is good to be zealously affected in a good cause." All who profess Homœopathy profess to believe it is a good cause, but few act as if they thought it needful or expedient to be zealously affected in its behalf, out of the very small circle of their routine life. It is mere blindness not to see that the diffusion of the knowledge of what one professes is for his own advantage; mere selfishness not to regard the whole family of man as of far more importance than the success of an individual, even if that success should be jeopardized—but it never is.

We should be very glad to kindle some of that spirit which animated Cavaliers and Roundheads in the war that was for the liberty of Englishmen, each of these classes was

contending earnestly, though not Christianly, for a principle. It is this that makes Charles a martyr, notwithstanding his faults, and elevates Cromwell to the rank of a hero, notwithstanding he was accessory to the judicial murder of the king. Hampden, Sidney, and Russell, lived not, and died not in vain. If the self-devoting struggles of leaders and people—as in Hungary now—are for the liberty of after ages, if the blood of martyrs has been the seed of the Church,—in the sight of our ineffable Taskmaster, "in Whom we live, and move, and have our being," not without price and without reward are the virtuous endeavor, the patient self-denial, the strenuous effort after good, the well-meant intention, and the disinterested purpose, even of those unpretending ones who quietly pursue "the noiseless tenor of their way."

We advocate the noblest cause of all, save one, that has ever been proposed to man. After the health of the soul, the health of body and mind is the most important subject in the world to any rational being. We are stirred with a warmth, akin to indignation, at any apparent lukewarmness of those who are by profession its advocates, and in the real working out of it are—drones. In our hive we want working bees. We desire all and each of those who profess Homœopathy, according to the faculties, opportunities, and position of each, doing something for the cause. The folding of the hands, the sleepiness, and the craving for a little more sleep,—the attributes of the sluggard, the petty instincts of the mere worldly self-seeker, are not for us, or the occasion. Let not the lamentation of the saint in his higher calling, be the necessary confession of the conscientious Homœopathist, "Heu mihi! quam sero venio! Heu! heu! quam tarde festino!" Let every man be up and be doing! We will not tolerate sluggards or malingerers.

It is true that we can only expect, in the case of higher intelligences, that their fine organization shall give proof of its metal, by showing that whenever one light is extinguished, one exploit is ended, another light is at once kindled, another virtuous endeavor is immediately put into action: but we demand and insist on a lively sympathy and an active co-operation of all those who call themselves Homœopathists.

We have reason to be thankful and are grateful for the amount of public favor already received, and confidently expect it will increase from week to week, month to month, and year to year. As the Queen said of Perth the other day, "I have no fear for Perth; Perth will do what is right." So we can say we have no fear for the public; if we do our duty fittingly as advocates of our noble cause, the Homœopathic public will assuredly support us.

But we have a right to the countenance and co-operation of our medical colleagues. We trust they will all assist us, in some way or

other, in our onerous duties. All must have some important matter to communicate, all can aid, in their different circles, in promoting the circulation of our journal. It is assuredly the duty of all medical practitioners to advance the knowledge, and promote the development of Homœopathy to as great an extent as possible. It is no less their interest than their duty; for it is a matter of common sense that the wider is the diffusion of our doctrine, the greater will be the demand for the practitioner.

"The proof of the pudding is in the eating," as the homely proverb says. The proof of the kindly countenance of our colleagues would be soon made manifest to us. Up to this time the interest in our undertaking, on the part of those colleagues, has not been in proportion to the public favor accorded us, nor yet to their own position as Homœopathic practitioners, nor to the intrinsic value of our cause.

There are, however, some meritorious and noble exceptions to this indifference or lukewarmness. We would have all our colleagues active in sympathy, and energetic in action. The diviner enthusiasm, which is so different in its quality from the spurious, is what we wish to see among our practitioners. Talents are good gifts, and acquirements are good; and talents and acquirements together are better still, when presented in union; but neither talents nor acquirements, nor both together, avail much a cause in progress, except there be added to them some portion of the enthusiasm we speak of.

Tully, the Roman, said, that "in no other thing do mortals approach so nearly to the nature of higher beings, as in communicating health and healing to their fellows." "In nullâ re homines propius accedunt ad deos quam dando salutem hominibus." All who believe that Homœopathy is the best mode of so benefitting mankind, and honestly believe themselves to be fitting stewards of this doctrine and practice, should energize themselves to the right discharge of their stewardship. Each of them should endeavor, at least, to come up to the mark.

As we are still few in these kingdoms, we should be compact, energetic, and unwearied in our efforts. We mean no offence; on the contrary it is with perfect good-will, and with the hope that our remarks will be taken in good part, that we call the attention of all our readers and especially of our medical Homœopaths, to the necessity of earnest devotion to our cause.—*Homœopathic Times*.

#### MEDICAL EDUCATION.

We cut the following from the New-York Daily Tribune:

**MEDICAL EDUCATION.**—At a meeting of *The Homœopathic Society of New-York*, held Feb. 2, 1850, Dr. JOSLIN offered, Dr. BAYARD seconded, and the Society adopted, the follow-

ing Preamble and Resolution; which on motion of Dr. J. BOWERS, seconded by Dr. CATON, was ordered to be published:

*Whereas*, An association of physicians, styled the "Hahnemann Academy of Medicine," have signified their intention to petition the Legislature of this State to grant to said Academy or its nominees the power to examine candidates for the degree of Doctor of Medicine—a collegiate honor which should be dispensed only by Universities and Colleges; and *whereas* the Constitution of said Academy virtually forbids the appointment of any corps of Medical Professors for the instruction of students; and *whereas* the Academy are circulating a Petition in which they allege that there is no "guarantee provided for the citizens" of this State "that those professing to practise" our system "are possessed of the requisite knowledge," although the Homœopathic examinations by the existing American Institute of Homœopathy do afford a guarantee equal, perhaps, to any that would be afforded by the "Academy;" and *whereas* the fact that "the system of Homœopathy is not taught in any institution for medical instruction in this State" is, in said "Petition" alleged as one of the reasons for "the establishment of a Board of Examiners," instead of its being alleged (as in our opinion it should be) as a reason for establishing a regular Homœopathic College:

*Resolved*, That in the opinion of the members of the Homœopathic Society of New-York, a provision for the thorough, regular and systematic instruction of Homœopathic students, is no less needed than a provision for their examination; and that we will cheerfully co-operate with members of the Academy, and Homœopathic physicians throughout the State, in efforts to procure the establishment of a New-York Homœopathic College, having the usual regular form, with Professorships in all branches of medical science, and the power to confer the degree of Doctor of Medicine; but that we will not petition for the establishment of any *mere diploma monopoly*, or any *eclectic* "Board of Examination," which shall "require of its candidates a full knowledge of the various and opposing modes of practice in Allopathy," and only "an *equally* intimate acquaintance with the theory and practice of Homœopathy," and shall be "commanded by law to examine the candidate in all the existing methods of practice," without making any special or efficient provisions for his education in *that* method of practice which we deem eminently true and important.

CLARK WRIGHT, M. D., Chairman.

B. F. BOWERS, M. D., Secretary.

N. B. The quotations are from the Petition of the Academy and the Inaugural Address of its President.

The following members of the Homœopathic Society of New-York, have signified their approbation of the above Preamble and Resolution, viz:

J. H. ALLEN, M. D.; EDWARD BAYARD, M. D.; B. F. BOWERS, M. D.; J. BOWERS, M. D.; H. HULL CATON, M. D.; B. F. JOSLIN, M. D.; JOHN TAYLOR, M. D.; and CLARK WRIGHT, M. D.

We should not have noticed at all the above effusion of disappointed ambition and personal pique, did we not think it proper to set our

readers right as to the weight they ought to give it, and the authority that should attach to the quarter whence it comes.

It purports to be a resolution adopted "at a meeting of the Homœopathic Society of New-York." That Society is a private club of physicians formed in November, 1846, and then consisted of *fifteen members*, of whom two are since dead, one has virtually retired from the profession, one has left the city of New-York, and six have joined the Hahnemann Academy of Medicine. It is a Society which was never flourishing at best, and which has been, in the opinion of some of its members, virtually defunct for more than two years, it having never, during that time, held a meeting at which six members were present, to the best of our recollection. Its existence during that time has only been made known by occasional galvanic jumps on the part of its Recording Secretary, announcing in the public prints, proceedings of meetings of the Society at which, if the truth were known, himself, a member to make and one to put a motion, have been the only attendants. This would be simply ludicrous if it were not wickedly attempting to palm off upon those ignorant in the matter, the opinions of one or two restless men as the deliberate judgment of an association of physicians, adopted after mature discussion.

The meeting at which the above "proceedings" were had was of a similar character. The resolution introduced by Dr. Joslin actually received *four votes* including that of the mover, which was sufficient to authorize the presiding officer to declare it "*carried*," there being only two other members present at the time beside himself, and those two being members of the Academy.

But enough of such sham "proceedings." Let us look at the clumsily drawn preamble and resolution. The preamble contains *four whereas-es*, to the following effect. 1. That the degree of Doctor of Medicine should be dispensed only by Universities and Colleges. 2. That the Academy does not appoint professors. 3. That the examinations of the American Institute do afford a guarantee "equal, perhaps," &c. 4. That there should be a College instead of a Board of Examiners.

We are not about to enter into a labored defence of the opinions or action of the Academy. We have neither time nor space to do so; it is enough to say that they meet our cordial

approbation and hearty concurrence, and that they are fast recommending themselves, as we have reason to know, to the enlightened judgment of the professional and popular mind. We only propose to extricate from the entanglement of words the true spirit and meaning, if any, of the document which stands at the head of our article, and set them in their true light, when, if we mistake not, they will have their due weight with every reflecting man.

The first, second and fourth objections to the plan proposed by the Academy may be classed together. They amount to this, that the plan proposed is not, as the mover of the resolution expressed it, that *time-honored* institution—a College. He would like, doubtless, to see the *time-honored* doctrines of Allopathy taught in it also. But there are to be no professors! Ah! there's the rub! *Hinc illæ lachrymæ!* Stupidity in a gown and tediousness in an arm-chair are no longer to have an exclusive right to be honored as "professors," and to exact from students the money and devotion that would willingly be paid to a capable teacher! The student is to be allowed the right to select the *best instructor*, and privileged dulness must yield to recognized merit! This is, indeed, a serious charge, but those who make it should beware, lest in so doing they be suspected, however unjustly, of a desire for personal aggrandizement accompanied by a consciousness of personal incapacity.

But it is feebly asserted in the third objection that the examinations of the American Institute afford a guarantee equal, *perhaps*, to any that would be furnished by the Academy, of the capability of Homœopathic physicians. It would be a sufficient reply to say that *perhaps* they are not; but however feebly it might have been asserted, it would have been too strong for the truth; for it is well known to the profession that those examinations have always been of the most nominal character. And in addition to this, they are expressly limited by the by-laws of the Institute, to such persons desiring to become members as have "pursued a regular course of medical studies according to the requirements of the existing medical institutions of our country," that is, to regularly graduated physicians who desire to join that body.

But let us come to the resolution of the four gentlemen who passed it, and of the four others who, it seems, have since endorsed it.

Here we have two points expanded into a vast quantity of words: 1. The ever-recurring objection already sufficiently considered, that there is to be no College having the usual (time-honored) "regular form, with *Professorships in all branches of medical science*," and 2. That the Academy proposes to require of the candidates for its honors a knowledge of all the prevailing systems of medicine.

An Academy that proposed otherwise would be deserving of most persevering opposition as one faithless to the demands of science, and traitorous to the interests of the sick; and we regret to be obliged to number in the Homœopathic ranks eight physicians who consider a one-sided, partial and very limited acquaintance with the science of medicine as it exists in the world at the present day, as all-sufficient for the equipment of a thoroughly-educated scientific practitioner. Such is not and ought not to be the view of the Academy. They desire that the Homœopathic physician should be acquainted with the follies of the old system, that he may learn to appreciate the beauty and wisdom of his own; that he may know how to meet and remedy the evils consequent upon a practice without a guide, and that he may be able to convince others of the advantages of the Homœopathic art over its antagonist. They require him to be familiar with all the resources of art and science, that he may bring all to bear upon the advancement and perfection of a system now cradled, but destined, ere long, to attain a mature and vigorous manhood that shall rule the world.

A word more to these gentlemen. While we are happy to believe that there are some among them who have suffered the convictions of their own consciences in relation to the right of this matter, to be stifled for a season by the interested solicitations of private friendship, we cannot but again express our regret, that there should be found, even three or four among us, who are opposed to the progress of salutary reform in medicine, and to the requirement of a high standard of knowledge from the aspirant to its trusts. With the individual opinions, however, of these gentlemen, we have nothing to do; we are most happy to see the question of reform agitated, and let the motives of its opponents be what they may, nothing but good can result from it; but we warn them, in an appropriate if not a very savory figure, that if the fermentation of disappointed ambition, mortified pride, and per-

sonal spleen shall, at any time, bloat their private notions into the form of the deliberate opinions of a Society of Homœopathic physicians, we shall feel ourselves not only at liberty, but compelled, from a sense of duty, to the disagreeable office of thrusting in our scalpel and reducing the apparent monster to its original and true proportions.

*The Duty of the State in relation to Homœopathy; an Inaugural Address, delivered before the Hahnemann Academy of Medicine.* By JOHN F. GRAY, M. D., President.

The above address has appeared in a neat pamphlet form of 28 pages, from the press of Angell & Engel. Although in our January issue we published most of the address, still it may be useful to direct particular attention to an important point, especially so, as it has been attacked by a few of our own household, who in this respect have taken sides with the conservative party of the Allopathic school, which in that school is made up mostly of the professors of the numerous medical colleges of this country. And as that party monopolize by law the business of teaching, it cannot be expected that it would yield its lucrative occupation without a struggle, and in its efforts we are not surprised that some of our own friends should be influenced by its wily contrivances. On page 20, Dr. Gray says:

"There should be no coercion on the part of the State in the matter of medical doctrines, for very obvious reasons; but the State should undertake to aid in the advancement of Medical Science by measures which shall permit the conflict of opinions among the members of the profession to take place in the presence of the learners of that science—it should open a fair field and show no favor to any combatant in the lists.

Such is not now the case. Nowhere in the State is there room for a chair of Homœopathy, nor is there room in any Board of Examiners for the presence of a Homœopathic physician.

Our system is not only not taught to candidates of medicine and surgery, but their ears are filled to stunning with denials of its truth, and with entreaties and warnings not to examine nor test its pretensions. We contend that they should have a chance to hear the other side, an opportunity to judge for themselves, before going to the difficult and but too often dangerous task of their lives. As the case now stands, there is a kind of coercion of conformity with the Old School, sustained by the State, which ought to be abolished. A



Board of Examination should be created, which should be empowered, nay, commanded by law to examine the candidate in all the existing methods of practice.

The relation of the government towards the sick, is not justly that of a chooser of his physician—a judge of the values of discordant modes of practice—but it is that of an efficient witness that the men who bear its licenses are learned in the Art of Healing; that they know the structure and functions of the human body, the forms and powers of medicines, and that they are well acquainted with all the various theories and practical results of their learned and skilful predecessors in the art.

It is to our mind so self-evident, that this constitutes the whole duty of the State in the matter of Medical Science, that we would not, if we could gain our petition, ask for powers which should enable us to exact conformity with our theory and practice, although we consider them of the utmost importance to the true honor, happiness and usefulness of the members of the medical profession, and of inestimable value to the sick and dying. We hold that a forced conformity is as tyrannical and inexpedient in medicine as it is in theology, and that its fruits would be as injurious to personal progress in our art as they are in the other to personal purity in morals.

To render the principles of any art operative in another, we must so convey them to him as that in perfect freedom he sees the truth, and by a process of his own adapts them to his rational faculty, so that they become as much his property as if he had discovered them himself. It is thus, and only thus, that a pupil can be made a master; he must learn the principles so thoroughly, digest them so perfectly, that, under the affinities of his moral and intellectual life, they become assimilated to and a component part of his very being. A forced or external assent to principles which he has not so appropriated, fills his mind with vague fancies which fatigue and perplex him, even to the loathing of all research; and it takes away from him the sense of capacity to perform, from himself, real exercises of skill in his art or profession; it paralyzes alike his love of the objects of his art and his power of accomplishing them."

As things now are in the medical colleges, the diploma is diminishing in value, and the time is near at hand when the intelligent portion of the people will regard it but feeble evidence of learning. Two things will save it from such a disgrace: 1st, Competition in teaching, and 2dly, A rigid examination of candidates for the degree of Doctor in Medicine by competent persons, and a complete record in writing of such examination, signed by the examiners with their assent or dissent, and such record subject to the inspection of any member of the profession.

The present mode of appointing teachers affords no security to the people that the best talent is selected, for it is notorious that a moneyed, or a political, or a family influence controls, in most instances, the appointments to professorships. There is talent, learning and skill for teaching, concealed in modesty and poverty which only requires the stimulus of competition for their full development; and the Hahnemann Academy of Medicine has immortalized herself by the adoption of this principle. As in the Christian religion, so in medicine, "many shall run to and fro, and knowledge shall be increased."

### ALLOPATHY A MONOPOLY IN THE STATE OF NEW-YORK.

The following article appeared as a leader in "The New-York Sun" of 18th ultimo. It clearly and forcibly expresses the truthful doctrine of the day, and it needs no prophet to foresee that the head of Allopathy with its self-esteem so enormous that it bends backwards, must soon bow down to the progress of anti-monopoly. The people have experienced the benefit of competition in other things, and they now demand it in medicine.

"In his late Message, Governor Fish suggested that *'the time had arrived when the State was called to aid more efficiently, the cause of medical education.'*" We inferred, and still infer, that he meant the time had arrived not to endow more richly, certain exclusive institutions, monopolized by a conceited and arrogant class of the medical profession, who, resisting the intelligence of the age, and the progress of medical science, have attempted to smother all opinions and practice not in accordance with stereotyped formulas, but to break down this hedge of legal privileges, and state nursing, by which medical science is denied the benefits of competition, and kept centuries in the rear of all other sciences.

"The ignorance and abuse of medical science, by a large class of its privileged professors, is one of the greatest evils and curses of our age. Every household, every community, suffers from it, not so fully indeed as if the terrible mal-practices were manifest as they soon would be if the state should withdraw its legalization of murder, though the curse, in spite of all attempts to strangle suspicion and objection, is palpable enough to create general and indignant complaint. The cry of all classes in regard to medical practice, is reform. The people ask that the healing art, so called, may like other arts, have the advantages of discovery and invention, from whatever source they may come. They com-

plain that the State does a foul wrong in endowing a class of a profession, thus setting them up as a standard, proclaiming their superiority, if not infallibility, and defending them and their doctrines against the intelligence, experience, and conviction of the age.

"It is notorious that medical science has made no advance, corresponding with the progress of other sciences. It stands where it stood a century ago, with the exception of slight innovations, every one of which has been battled to the death by the law-privileged faculties. The only reason to be given for this fact, is that the privileging of any class of a profession, makes that class conceited, proud, and intolerant of its opinions, and causes them to resist light even against their convictions. And why? Because every change of creed, or formula, is a proof that the class is not infallible, and they cling to error and mal-practice rather than give the world cause to doubt their infallibility. The case to-day with the privileged medical faculty, surrounded by its powerful State institutions, and backed by its printed and stereotyped doctrines, is the same as centuries ago, when Le Sage drew his portrait of the faculty, in Dr. Sangrado. The Dr. acknowledged to his doubtful disciple, Gil Blas, that his indiscriminate warm water and blood-letting practice killed all his patients; but said he, *"I have defended the practice in a book; if I forsake the one, I must forsake the other, and who will have faith in another practice or book if I quit these."* Here is the secret of the stand still of medical science.

"What the people and the age demand, to advance medical science is the abolition of all preferences on the part of the State, for any class of the medical profession. It is the systems of practice that want reforming, and all the education in the world cannot remedy the evil complained of, while the State sets up a standard of medical treatment. There is plenty of education in our Medical Colleges and Hospitals, but defended or supported by the State, it is all bent to perpetuate old opinions and practices. We had a specimen of this during the epidemic. A Medical Council to the Board of Health, composed of a State privileged faculty, closed our Hospitals to the slightest innovation upon their system of medical treatment. No matter though Homœopathy, Hydropathy, Chrono-Thermalism, or Thompsonianism, demonstrated that they killed ten or fifty per cent. less than Allopathy, the latter was backed by the State, and insolent in its power, shut out from the public institutions every treatment but its own.

To our mind, the State has no right to be invidious, and say that this, more than another class of a great profession, is the regular and commendable one. If the State patronize Medical Science at all, it should embrace the whole medical profession, without regard to systems of practice. Let each class have equal privileges in State institutions and State

bounties, and let the people's experience of their several practices, determine which shall stand highest. Make the privileges equal, and each class will be thrown upon its good behavior—upon an ambition really to excel in practice. We do not hold, however, that the State should endow the medical profession at all. Let all privileges and restrictions be alike taken away, and let the doctors compete through their actual merits for the reward which the people will fully and richly pay for the best medical practice. There must be some public institutions, such as hospitals and infirmaries, let these be thrown open equally to the whole profession. If the different classes of the profession want colleges, let them create them, and support them as sectarian institutions are supported. Christianity is upheld by the State, but the State does not select a denomination of Christians for its special patronage. Let medical science be regarded in a similar light. Let the State encourage it, but only as a general principle, leaving its sects to battle for their own peculiar doctrines."

#### NOTICE.

Two more numbers will complete the 4th volume of this Journal. We are not of those who bestow fulsome praise on subscribers. They have been furnished with the best efforts of our mind, both in original and selected matter, and we believe each subscriber will have received his dollar's worth. The American Journal of Homœopathy, from its commencement, has relied upon its merits for the approbation of the profession and of the public. It is not nor never shall be, while in our hands, the organ of a clique or party; its object is to seek and propagate a true healing art. Therefore if its merits will not command the co-operation of the profession then let it cease to exist; but thus far it has been sustained, and numerous orders have come in lately for entire sets; and such is the zeal of a few kind friends they have sent us the money for the 5th, 6th, 7th and 8th volumes; we wish those who owe us for the 1st, 2d and 3d volumes would have zeal enough to remit what is due. These delinquent friends of ours perhaps ought not to be blamed, for occasionally one writes that he has been so fully occupied in professional duties that he has not had the time to enclose a dollar in a letter, but he cannot do without the Journal, and if it is continued he will try to find time to send the money.

Under the conviction that no periodical is better adapted to spread a knowledge of Homœopathy, we do hope our colleagues all over these United States will consider that their in-

terest is involved in extending the circulation of this Journal as much as possible. It is our desire to enlarge it to twenty-four pages for the same price, for we begin to be so overrun with matter that an enlarged outlet is much needed. The present subscription list will not warrant this improvement, and we do not intend to undertake what we cannot safely accomplish, but if every Homœopathic physician will subscribe and do what he can to secure his lay friends who take an interest in our science, and will do this without delay, the first number of the fifth volume shall appear on the 1st of May next with twenty-four pages.

The Homœopathic school is engaged in an important reform; the opposition is strong and violent, and we take leave to say, that every member of the school is in duty bound to exert himself in all suitable ways to remove the popular errors of the people on the subject of medicine, and also to induce as many physicians as possible to study Homœopathia. Therefore, as one of the means to accomplish this end, circulate cheap publications; a few dollars expended in this way yearly by each one of us, would not only be a public benefit but be promotive of private interests.

#### THE NEW-YORK ACADEMY OF MEDICINE AND ITS ANNUAL ORATION.

The anniversary oration by Dr. A. C. Post, before the New-York Academy of Medicine has been published, and a friend of ours has sent us (not the author) a copy of it. For years we have had a high respect for the learning and talents of Dr. Post, although we could not claim an intimate acquaintance with him, nor have we been at any time in a position to be able, for ourselves, to form a just opinion of his natural or acquired abilities. This oration, we believe, is the first effort of Dr. P. as a popular lecturer, and we must say that it is anything but creditable to his head or to his heart. We shall not attempt a review in the usual mode, but only state, that the lecture has seventy octavo pages, thirty-three of which is devoted to the Cholera; the prominent point of which is, a sort of an apology for the fatality of that disease in the hands of Allopathists. This branch of the oration is fallacious, as every intelligent reader will admit. Forty pages are devoted to quackery; twenty-three of which treats of Homœopathy.

This last branch of the oration is the most remarkable of its kind we remember ever to have read. In eight propositions, Dr. P. undertakes to present a clear view of Hahnemann's system. Some of these are fairly stated, and others not so. This is the usual custom of Allopathists. Why did not Dr. P. give the language of the Organon for his eight propositions? If he had done so, he could not have been accused of misrepresentation.

In all those points in Homœopathy which are fairly stated, Dr. P. actually admits them to be true, only in his opinion they are general laws but not universal as the Homœopaths claim. This reminds us of a person we once met, who pretended to learning in theology, who said he "believed in a general providence of the Creator but not in a particular one." The error of this man was the same as that of Dr. Post. They both forget that in matters of that sort, what they admit, necessarily includes what they pretend to reject.

On the Homœopathic law of *similarity*, Dr. P. makes the usual blunder of those of his school. He talks of *similarity*, but blends it with *identity*, "Before the time of Hahnemann," he says, "the Homœopathic doctrine was well expressed in the old ditties: "

"Tobacco hic, tobacco hic,  
When you are well will make you sick;  
Tobacco hic, as I've heard tell,  
When you are sick, will make you well."

"There was a man of Thessaly,  
He was so wondrous wise,  
He jumped into a bramble bush,  
And scratched out both his eyes.

"And when he found his eyes were out,  
With all his might and main  
He jumped into another bush,  
And scratched them in again."

This poetry, quoted by Dr. P., is his strongest point, if his remarks can be said to have a point at all, that he urges against Hahnemann's system. He and the Academy are welcome to its force against Homœopathy. We place it in our columns that they may have the benefit of a much wider circulation than the oration itself.

We do not incline to use severe language towards Dr. Post on account of his oration, although every unprejudiced reader will regard it a futile production. But it should be borne in mind, that Dr. P. was the organ of a party, a narrow-minded, illiberal, haughty, self-seeking party; organized, and virtually sworn to put down Homœopathy and Homœopaths, *vi et armis*, or cover themselves all over with

that glory which results from death in a pertinacious opposition to truth. Having humane feelings, we do regret, that the Academy annually finds some one to sum up its dirty work of the year in what is pompously styled an oration. There is, however, a cheering thought, what it thus does hurts but itself.

#### NEWSPAPER "PUFFS" OF MEDICAL MEN.

The proprietors of the Sunday Times and Noah's Weekly Messenger, must be unusually liberal if they gratuitously allowed a column or more of their paper for the last month, to be appropriated to "puffs" of Dr. Mott. Is it possible that this old Professor finds it necessary to resort to such means to "bring grists to his mill?" However, the example of the New-York Academy, and the professors of our colleges generally, will very soon induce the members of the profession to feel that the disgrace which heretofore attached to an advertising doctor, no longer exists. We cannot sanction an indirect mode of advertising; it should be done directly, in the true mercantile fashion. From an intimation in Dr. Post's oration, it is probable that some graduates may find it inconvenient to write a suitable advertisement for themselves, we therefore furnish a model which they may use without giving us credit for it. "Doct. — takes great pleasure in informing his friends and the public generally, that he has just returned from Europe, and is now prepared to treat all manner of diseases on the most approved methods of the European schools. Female complaints have received his special attention under the most celebrated teachers of Paris. Vaginal specula of all sizes always on hand. Fees to suit the times."

#### EXTRACTS FROM LETTERS RECEIVED BY THE EDITOR.

A gentleman of New Orleans writes: "Homœopathy has had much to contend with in New Orleans, but it is becoming better known and stronger every month. The great success in treating the cholera and dysentery during the past year has convinced thousands of its superiority in diseases of the bowels."

Dr. N. Seymour, Erie, Pa., writes: "Allow me to say, that I like your Journal for the stand it has taken against the attempted amal-

gamation of the Homœopathic with the Eclectic school, as exemplified recently in Cincinnati. All western Homœopaths do not favor that measure."

Dr. F. R. McManus, of Baltimore, says: "I am very much pleased with the manner in which you conduct the Journal, and pleased to notice that you are about to have a medical school in New-York city."

Dr. I. A. Foote, of Hillsboro', Pa., writes: "Homœopathy is here, as elsewhere, flourishing gloriously. The American Journal of Homœopathy is too valuable to be without it; enclosed is the amount of subscription."

Dr. E. W. Mungur, of Waterville, N. Y., in a letter to Dr. Gray, under date of 25th ultimo, says: "I have received a blank petition to the Legislature, praying for the appointment of a board of examiners, &c. I approve most heartily of this plan. There are many physicians in the country who have adopted the Homœopathic practice, who are not known in New-York city, and who would feel an interest in this matter. I myself could dispose of six or seven petitions to such physicians of my acquaintance within fifteen miles of me, and wish you to send me that number if you can conveniently. In this part of the State we have the people with us."

Dr. Andrew M. L. Savage, of Argyle, Washington county, writes to Dr. Gray under date of 29th ult., and says: "On Friday last I received, through the Post Office, a Petition of the Hahnemann Academy of Medicine, to the Legislature for the establishment of a board of examiners in your city. I was very happy to receive it, as I am a true friend of this branch of medical science. I believe I have already one hundred names to the petition in this my native village; I have not, as yet, been out into the country with it, but hope by to-morrow evening to have an additional hundred."

Allow me to say further, that our system is fast gaining the ascendancy in old Washington county, notwithstanding the unceasing war that is made upon it by the old School on all sides.

Dr. VANDERBURGH lectured before the Hahnemann Academy of Medicine, on Wednesday evening, 16th ult., on Physiology.

Dr. KIRBY also lectured before the Academy on Friday evening, February 1st, on the



Popular objections to Homœopathia. These lectures were delivered in the Hope Chapel, Broadway. The audiences were attentive, intelligent and numerous. Homœopathy is progressing rapidly in this city. We were gratified to see a number of Allopathic physicians present at the lectures before the Academy, two of whom have expressed to us since, their disapproval of the intolerant spirit of their school towards Homœopathy and Homœopathists. Let the members of our school be true to its principles in the treatment of the sick, and the triumph of Homœopathy is certain. There should be no leaning to Allopathy—in fact, not the slightest imitation of her works of darkness to gratify friend or foe.

### THE FASHIONABLE DRUG.

Iodine and hydriodate of potash were, for several years, the fashionable drugs in the hands of Allopathists, and as employed by them, few if any cures were effected by their use; but on the contrary they occasioned, in many cases, serious mischief. These drugs have been very lately supplanted by *cod liver oil*, which is now prescribed in the name of science for almost all chronic diseases, although it is doubtful if any are cured by it; nevertheless, that Allopath who does not prescribe this fashionable preparation runs the risk of excommunication for irregularity.

The Hahnemann Academy of Medicine, at its last regular meeting, elected Drs. Quin, of London; Hering, of Philadelphia; Haynel, of Baltimore; and Stapf, of —; honorary members.

The following physicians were elected corresponding members, viz.: Drs. Moses Anderson, San Francisco, Ca.; Annin, Newark, N. J.; Belden, New Orleans; Lyman Clary, Syracuse, N. Y.; Perkins Cook, Hudson, N. Y.; Joseph Curtis, Danbury, Ct.; I. F. Flagg, Boston; A. Foote, New Haven, Ct.; James B. Gilbert, Savannah, Ga.; A. Hall, Po'keepsie, N. Y.; A. G. Hull, Newburgh, N. Y.; Jacob Jeans, Phila., Pa.; Darwin Jones, Albany, N. Y.; Lafon, Newark, N. J.; C. P. Leggett, Peekskill, N. Y.; A. Leon, New Orleans; Joseph L. Martin, Boston; F. R. McManus, Baltimore, Md.; C. Neidhard, Phila., Pa.; A. H. Okie, Providence, R. I.; H. D. Paine, Albany, N. Y.; J. H. Pulte,

Cincinnati, O.; J. R. Piper, Washington, D. C.; C. J. Roosevelt, Columbus, Ga.; Reisig, Berlin, Prussia; John Shue, Hartford, Ct.; Skiff, New Haven, Ct.; Stansbury, San Francisco, Ca.; John T. Temple, St. Louis, Mo.; Wesselhæft, Boston, Mass.; W. Williamson, Phila., Pa.; Wild, Brookline, Mass.; Egbert Guernsey, Fishkill, N. Y.; Wm. A. Gardiner, Phila., Pa.; Alfred Gray, Buffalo, N. Y.; Samuel Gregg, Boston; Green, Washington, D. C.; Wm. S. Helmuth, Phila., Pa.; Lovejoy, Owego, N. Y.; E. A. Potter, Oswego, N. Y.; Robinson, Auburn, N. Y.

The resident members of the Academy are Drs. Ball, Barlow, Belcher, Bolles, Brown, Channing, Cox, C. M. Dake, Donovan, Dunnel, Durrie, Freeman, Gray, Green, Guy, Hallock, Hempel, Hall, Kinsley, Kirby, Mairs, McVickar, Metcalf, Moffatt, Munde, W. C. Palmer, M. W. Palmer, Quin, Rosman, Sherrill, Stewart, Sullivan, Vanderbergh, Ward, Warner, Wells, Wilsey, and Wilson.

### ADVERTISING DOCTORS.

The New-York Academy of Medicine (Allopathic) is out with an advertisement of the names of its members. The avowed object is, to let the people know who are the genuine doctors; the real object, however is, to advertise for business collectively, as it would not look well to do so individually. Of all the "*humbugs*" of this city, none will compare with this Academy. As an example of its intelligence, it occupied nearly three sessions in the discussion of the question—what constitutes a "*regular*" physician—without being able to agree on a definition. A few days ago, in conversation with one of its members, we asked him what he meant by a "*regular*" physician. He said "one who keeps right along; one who keeps on the old beaten track." We flattered his vanity by saying, that he and most of the members of the Academy were within that definition, we did not doubt.

South Western Homœopathic Journal remarks: "We believe that if Allopathic physicians are agreed on any *one subject*, it is in opposing truth. Facts make no more impression upon their mind, than the light of the sun upon a man born blind. They wrap themselves in self-conceit and ignorance, and thus shut out the glorious light of truth which is surrounding them."

# DR. MANLEY AND THE "LONDON MEDICAL GAZETTE" ARRAIGNED AND DISSECTED.

In the above Journal of August 10th, 1849, there appears in a sly and "telling" corner of one of its columns the following extract, entitled "A Summary of Homœopathy."

"It prescribes," says Dr. Manley, "for sensations, and not for symptoms, and the remedies are assorted according to the *sensations* which they produce; so that the *symptoms of the medicine*, and not the *symptoms of the disease*, guide the practitioners in their treatment. Of all the follies which have ever taken possession of a deluded public—not even excepting that of prescribing for patients without inquiring into the nature of their diseases—this pseudo-philosophy, called Homœopathy, is entitled to the palm. It sets at naught all the laws of nature; it claims that medicinal agents are remedial in an inverse proportion to the quantities exhibited—that is to say, that an ounce, a drachm, or a grain, being remedial, the ten thousandth, the millionth, the billionth, or decillionth part, is much more effective; so that the premises on which the system is founded being granted, all medicine consists in negation; for the doses prescribed are infinitely less than are exhibited day by day in our food and drink, for the sustenance of the human body in a state of health."—*Dr. Manley, in American Journal.*

We have transcribed the preceding extracts entire in order that our readers may clearly understand the grounds of our just criticism. It is indeed lamentable to think and to know that such erroneous notions as this extract displays, should be entertained and circulated by one of the leading Allopathic Journals upon the subject of Homœopathy. It demonstrates even at the very threshold of our labors, the necessity of our guardianship. The more painful does our task become, knowing, as we do, that the *London Medical Gazette* professes to be the main organ of the Allopathic heads!! of the medical profession in London. An established, accredited Journal, may be the vehicle of matter "for good" or "for evil," and believing that even our contemporary, although of an opposite faith, can have no other object in view than the dissemination of truth and science, calculated to augment the weal of the whole human race, our task of criticism and correction does not become the less invidious. Whatever may have been our private opinion of the good faith, honesty, and sincerity of some of our Allopathic Journals when reviewing the Homœopathic doctrines, we cannot believe that each and all were equally actuated by feelings and motives of the lowest order. Sincerity of belief we grant to our opponents, but an admission of their ignorance of the grand Homœopathic principle we at the same time claim from them.

We trust we shall have very little, if any, difficulty, in satisfying our readers upon this point. We have no wish to be considered intemperate or sarcastic in our remarks, while we are desirous of combating prejudices, and

advancing the knowledge of the rational treatment of disease, and we only wish that our opponents would understand the spirit by which we are actuated. The first law in criticism ought to be "mutual respect," and indulgence the "principle law of our conduct." It seems to us unpardonable—nay, criminal—that professional men of eminence, and leading journalists, should even to this hour be ignorant of the Homœopathic doctrine, and of Hahnemann's writings. We have the best reasons for knowing, that one of our leading Allopathic compilers, who is considered an authority upon all important questions in medicine, is still ignorant of what Hahnemann has done for medicine, beginning so far back as 1790, and continuing till his demise in 1843. Nevertheless, we cannot help expressing our surprise, that the *London Medical Gazette* should participate in such intellectual darkness. It becomes, however, our imperative duty to enter upon the task we have assigned to ourselves.

The statement of Dr. Manley argues one of two things, either that he is sadly ignorant of Hahnemann's writings, and therefore is it most unfit and presumptuous in him to enunciate a single opinion upon the Homœopathic doctrine, or that he has misrepresented the writings of Hahnemann, and therefore is not to be trusted. Whichever position either he or the *Medical Gazette* may choose (for we hold a journal that reprints even unconsciously a deviation from truth, no matter from what source, without comment, to be responsible and liable to criticism), we cannot envy either.

We shall have no trouble in showing both Dr. Manley and the editor of the *Medical Gazette*, that their "summary statements" concerning Homœopathy are most erroneous. Writers and journalists, ignorant of their subject, are in fact dangerous enemies to the advancement of truth and science; and having, as heretofore, detected them advancing and propagating serious blunders in medical literature inimical to the spread of Homœopathy, we shall consider it hereafter to be our bounden duty to watch all their movements most closely, and to deal with their "statements" according to their deserts.

Let us see how far Dr. Manley represents the truth when he says "Homœopathy prescribes for sensations and not for symptoms." Hahnemann says,

"When a person falls ill \* \* \* it is only the vital force, deranged to such an abnormal state, that can furnish the organism with its disagreeable *sensations*, and incline it to the irregular *functions*, which we call *disease*; for, as a power (vital force), invisible in itself, and only cognizable by its actions in the organism, its morbid derangement only makes itself known by the expression of *disease* in the *sensations* and *functions* of those parts of the organism exposed to the senses of the observer and physician, that is by *morbid symptoms*, and in no other way can it (*disease*) make itself known."

From this our opponents must indeed be dull in comprehension, if they cannot perceive

that Homœopathists are just as particular as themselves, if not more so, in seizing upon everything, however abnormal, to assist them in the diagnosis. The Homœopathist takes into account not only the *morbid sensations and functions*, but the whole *physical aspect and moral condition* of the patient; the sum total of the symptoms constituting valuable signs, which reveal the disease as much as is necessary, and which enable him to select the proper remedy for its cure. It follows, as the whole of the perceptible signs and symptoms of the disease depend upon an *internal alteration of the vital force*, that that alteration is the disease itself, and when its perceptible signs and symptoms disappear under the use of a Homœopathic remedy, the *internal alteration* which gave rise to them must have been also not only changed, but have totally disappeared, for health now results. *Sublatâ causâ, tollitur effectus*. Hahnemann further says:

"Now, as diseases are nothing more than alterations in the health of the healthy individual, which express themselves by morbid signs, and the cure is also only possible by a change of the health of the diseased individual to the healthy condition, it is very evident, that medicines could never cure diseases, if they did not possess the power of altering man's health, which consists in *sensations and functions*."

If Dr. Manley, the *Medical Gazette*, and other Allopathic opponents, cannot now understand that a morbid symptom, induced through a drug, includes *function* as well as *sensation*, &c., we would advise them to take a liberal dose of Tartar Emetic, and afterwards to tell us how they relished their next meal, even should it be composed of the most "piquant viands." Then we will feel anxious to be informed, whether they still consider our remedies to be assorted "according to the sensations (merely) which they produce." We suspect they will discover that Tartar Emetic has produced, as "symptoms of the medicine," not only sickness and nausea, but a loathing of food—an inability to eat—a rejection of food taken against the inclination or relish, showing that the *function* of the stomach is upset, as well as most unpleasant *sensations* being the result. It will now appear plain, we guess! even to Dr. Manley, that the symptoms of a medicine and the symptoms of a disease equally embrace *sensation* and *function*. Therefore, what Dr. Manley has stated is not true, viz., that the Homœopathist only avails himself of the medicinal *sensations*, neglecting, according to his version, the deranged *functions*. Dr. Manley does not seem quite to understand his own application of the terms "sensations" and "symptoms." He tells us that, "remedies are assorted according to the sensations which they produce," and that Homœopathists "prescribe for *sensations*, and not for symptoms." In the same sentence he immediately tells us, that the "*symptoms of the medicine* guide the practitioners in their treatment." So that at one time he tells us,

that sensations are not symptoms; and at another, he implies that symptoms are sensations. Such transatlantic Allopathic logic we cannot decipher. We must cast the onus of explanation upon his Anglo-propagandist, the *Medical Gazette*. The "folies" of "a deluded public" are more than matched by the vagaries of Dr. Manley's logic, which "sets at naught" all common sense. His premises and conclusions display an ignorance, at which not only he, but the *Medical Gazette*, ought to blush. We pity their mental darkness. The fact is, in the first three lines Dr. Manley uses the term "*sensations*" in two different senses: firstly, for the effects of the disease; and secondly, for the effects of the drug. For when he says, "Homœopathy prescribes for sensations," he must mean the sensations of the disease; as in the act of writing his prescription, the physician cannot be supposed as yet to know what Dr. Manley presently calls "the sensations of the medicine," before the patient has yet swallowed any. Dr. Manley seems to attach some great importance to the pointed contrast he has discovered between "*sensation*" and "*symptom*." He should have known that symptom means the *feeling* of disturbance of the vital power. Criticism is not suited to all persons: it requires a knowledge of the right use of words, and of their rational application, *cum multis aliis*. Let us tell them that it is *not true* that Homœopathic "medicinal agents are remedial in an inverse proportion to the quantities exhibited." Agents are remedial in proportion to their being perfectly Homœopathic to the case under treatment. In our former numbers of this Journal (to which we refer the *Medical Gazette*), we have shown this fully, as well as combated successfully, the unjust misrepresentation about the Homœopathic doses,—a hue and cry, which has been raised to intimidate the unthinking public, and jeer them out of their propriety. Such trickery has at length been detected; hence the gigantic growth of the Homœopathic community.—*Hom. Times*.

#### HOMŒOPATHY IN KENTUCKY.

Dr. E. Huff, of Louisville, Ky., under date of the 30th November, 1849, writes, that "The Homœopathists of Kentucky have held a convention in this city, and organized a Society, called 'The Kentucky State Homœopathic Society.' Homœopathy is gaining ground in this State since its unparalleled success in the treatment of Asiatic Cholera has been made manifest. It has received an impetus from its success in that epidemic that no sarcasm can overcome or reproaches impede. The number of practitioners is steadily and rapidly increasing, and the doctrine is becoming more and more popular daily, among the most intelligent portion of our community. The editors of all our papers are now favorable to it, and their columns opened to us for anything pertaining to it."—*S. W. Hom. Journal*.

"I can admit," said a physician to us, "the law of cure, but the small doses I must reject. In truth, I see nothing objectionable in homœopathia but its doses." Our reply was, reasoning may lead you thus far, only experience can convince you of the doses.

**PHYSIOLOGICAL ACTION OF SMALL QUANTITIES OF MERCURY.**—The Galley Hospital of Rochefort had long been infested with immense quantities of bugs. Four pounds of Mercury were evaporated on five chafing dishes in the empty wards, and the stoves made very hot, and the room was aired for a fortnight before the patients were again admitted. However, 24 hours after they returned to this ward, 39 out of 43 patients became salivated, some of them very badly. They were again removed, and the ward was fumigated with chlorine, to combine chemically with the mercury. The bugs bore all these operations without suffering the least, and were as numerous afterwards as before.

#### HOMŒOPATHY AT THE SPANISH COURT.

The *Eco del Comercio*, a Madrid newspaper, states that all the Royal physicians at the Court of Queen Isabella, had sent in their resignation. The reason for this, is the reception at Court of Dr. Nunez, a Homœopathist, who has been promoted in consequence of his being the attendant upon the favorite, General Serrano. This conduct of the Allopathic physicians appears to the editor of the *Lancet*, highly commendable, and worthy of imitation by the Court physicians of our own country, in the event of any dissenter from the legitimate ranks being admitted to the presence of majesty. It is most probable, however, that in the event of such an occurrence in this country, the leaders of the medical profession would change their opinion, as they once did in somewhat similar circumstances. A physician in high practice, but having a degree neither from Oxford nor Cambridge, applied to be admitted in the College of Physicians, of London. That illustrious and independent body replied, that they were sorry to deny so worthy an applicant, but it was against the laws to admit him. Soon afterwards he was appointed physician to the reigning sovereign, who expressed his desire to the College of Physicians, that he should be a member of their body. A Conclave was held without loss of time, and with all haste they abrogated their obnoxious clause *pro tem.*, had a diploma made out, signed, and dispatched to the physician to His Majesty, which he—sent back to them.—*Brit. Jour. of Hom.*

A professor in one of the medical colleges of this city acknowledged that "*similia similibus curantur*" is true. How is it, then, he does not perceive the absurdity of his relation to the allopathic school? A scientific man like him, cannot surely be influenced by money or the fear of his colleagues.

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